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ABSTRACT

The author contends that man as a receiver of information is largely manipulated by the information sources. He proposes a system of substantive rhetoric, whereby we could perceive how past assumptive reasoning processes have allowed us to be manipulated and how these processes have originated outside rather than within ourselves. The author suggests the dimensions of the proposed substantive rhetoric be viewed through three factors: reality as fantasized by man; reality as perceived; and reality as it exists, or what the author terms reality infinity. He contends that man tends to view true reality through fantasy rather than through his true perception, and he hopes through his substantive rhetoric process that man can view reality infinity through perceptive reality. It is the purpose of the author's proposals to provide a system that will allow man to bring about a "self-Change." To accomplish this, he must be shown that (1) what he is doing in relation to receiving new external stimuli is right, and (2) the new information he receives as external stimuli is not threatening. (Author/RN)

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It is the ability and expertness with which politicians, teachers, businessmen, newspapers, television, and Wall Street manipulate the receiver of information which leads to many of the enigmas and stigmas that man is confronted with today. The purpose of the proposed "substantive rhetoric" is not to negate the roles played by the preceding systems, but rather to propose a system which would enable us to perceive how past assumptive reasoning processes have allowed us to be manipulated; and to present a system which would enable us to perceive past assumptive reasoning processes as originating outside of ourselves, rather than within.

It is the contention of the present writer that man's tendency to reason assumptively, thus positing proof about reality through means of consubstantiation, has resulted in a rejection of new logic, empirical research, epistemologies, and theories of cognition. If it were possible to describe a new system which would enable us to perceive new epistemologies and cognitive theories in their proper contexts, perhaps these new advancements would be viewed as being beneficial to man, rather than threatening.

The dimensions of the proposed substantive rhetoric can be viewed through three factors, which were proposed by Wallace Ellerbrook: R_f (reality as fantized by man), R_p (reality as perceived), R (reality as it exists--the author in his present model has chosen to call R, R_n--reality infinity). Basically, Ellerbrook contends that man tends to view R_n through R_f, rather than his true

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perception of reality, R_p. In the past, a majority of our views about reality have been based on the preceding perceptive process, since our perception (R_p) of R_n has been predicated on R_f. In order to prevent abstractions from reality, the proposed substantive rhetoric hopes to enable us to shift perceptive processes of perceiving R_n through R_f, to perceiving reality in its proper context (that is perceiving R_n through R_p).

Once we are able to perceive ourselves in a proper context, we will need a new system of self--change; or method of perceiving actions and thoughts as being beneficial and right for us. To accomplish this, the author has implemented a two step system of verifying new external stimuli: (1) the first step is to make the new information we receive appear pleasant; (2) the second step is to create the feeling that what we are doing is right for ourselves and for others. It is only by perceiving the triumvirate (R_p, R_f, R_n) of the proposed substantive rhetoric that we will be able to reduce many of our anxieties, better understand our present conditions, and hopefully realize that we have the means to banish anxieties, distrust, and disbalance.

The Dimensions of a Substantive Rhetoric

> Of equal importance in a discussion of the "things" of the world is the awareness of the process by which we apprehend the events of reality, perception.[1]

For a long time man has reflected on his past, present and future through an introspective method, and as a result has predicated a majority of his views about reality (external stimuli) upon his past experiences. Man has accepted new assumptions about the present in their relation to his past experiences, thus positing proof about his new experiences through means of consubstantiation. The following passage indicates the process of consubstantiation in relation to rhetoric (in this instance, a substantive rhetoric):

> Those of you who are familiar with Aristotle's injunctions in the Rhetoric will remember he remarked that in praising a man you must make the hearer believe that he shares in the praise either personally, or through his family, or profession, or somehow. Such an observation, of course, easily translates itself into terms of the doctrine of substance. Identification may take place in principle, or through the whole range of associated properties and interests. Persuasion involves communication by the signs of consubstantiality or commonality.[2]

Further, man has failed to look at his new assumptions as merely being reflective of his past and not representative of new logic, empirical research, epistemologies and cognitive theories that are potentially identifiable as new external stimuli. The rejection of these new external stimuli has enabled man to imitate one generation after

another and maintain his old standards of needs. It is therefore the purpose of this paper to present the reader with a new system of verifying meaning and viewing external stimuli in regard to its proper context through a substantive rhetoric. By implementing the proposed substantive rhetoric in his cognitive processes, man will be able to perceive external stimuli as originating outside of himself; as an expression of existence as it exists in reality or actuality. We have long been in need of a rhetoric which would allow man to better understand the supportive relationship between both science and the humanities. Barry Commoner echoed the need for greater communication between science and the humanities when he wrote:

> It is not a coincidence, I believe, that the scientific and technological problems that affect the human condition involve inherently complex systems. Life, as we live it, is rarely encompassed by a single academic discipline. Real problems that affect our lives and impinge on what we value rarely fit into the neat categories that appear in the college catalogue: medieval history, nuclear physics, or molecular biology. For example, to encompass in our minds the terrifying deterioration of our cities we need to know not only the principles of economics, architecture, and social planning, but also the chemistry of airsheds, the biology of water systems, and the ecology of the domestic rat and the cockroach. In a word, we need to understand science and technology that is relevant to the human condition.[3]

It is the hope of this writer that, through the dimensions of a substantive rhetoric, the preceding need of mankind will be met.

Every process of persuasion involves some type of external stimuli or event. Persuasive events and processes in the past have been viewed through such reasoning methods as logic, rationalization, induction and deduction. In indicating the weaknesses of inductive and deductive reasoning processes, Condon wrote:

> Neither view is satisfactory. A system that would disregard our daily experiences is of limited utility. And besides, we should ask where such a

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> system came from before we accept it. A system based purely on inducted sense data is impossible, for before we can use the terms "heat" or "light" we have to assume that they belong to some "system." What do we include and what do we exclude, we should ask? In both systems we find the ignorance of language as a human invention that has evolved through accident and convention, not design (1.70).

It is such methods of reasoning that have allowed man to view his environment in an assumptive manner due to the fact that these methods are based upon viewing persuasive events in terms of what has accrued in man's past experiences.

At some arbitrary point in any persuasive process there occurs what will be called "persuasive potentialities." It is the contention of this writer that in order for the persuasive potentialities to be actuated a need must be created by the external persuasive stimuli. It is a differentiation between need and no-need which make this stage in the communicative process so significant in the transmission and perception of the external stimuli. All too often politicians assume that people in the audience are being attentive and have a need to hear their messages. However, what they fail to realize is that although a person may be in an audience, and is "supposedly" attentive, quite often he does not perceive the message (external stimuli) in terms of reality. An example would be that even though Jerry Rubin were at a President Nixon campaign speech, and supposedly attentive, he would not perceive and assimilate the information being delivered by President Nixon in terms of "reality" if he did not have a need to listen to Nixon's message. In regard to needs and how we think and feel about reality Condon stated:

> What we see (or hear, smell, feel, and so on) depends on what we think we want and need to see. And this in turn depends on who and where we have been and who we think we will become (1.15).

Therefore, what is needed is a process which will make man perceive that he needs to learn, and assimilate the new external stimuli being presented or witnessed. Further, to go along

with Condon's idea, this process must not only make man view the external message in terms of his past experiences, but in relation to his present experience and future expectations as well.

Man's perception of the world has been greatly dependent on his past needs and wants. Man's needs must be directed more toward his immediate wants and desires so he can view his present external reality not in terms of who he would have been, or who he could become; but in terms of who he is and how the present external stimuli he is confronted with affects what he is. Thus man needs to change his thinking about what he needs, before this new process of creating a need in the receiver can occur. As Condon wrote:

> We see mostly what we have learned to look at. We look at what we think we need to look at. We ignore what seems unnecessary or, in some cases, what seems threatening (1.16).

It is the process of seeing what we have learned to look at in regard to our needs that allows man to reason assumptively when confronted with new external stimuli, Condon wrote the following in citing two experiments which deal with this type of phenomena:

> An experiment was conducted in which pictures were flashed on a screen at such a rate that those watching could not be sure of what they were seeing. Instruments were set up to record eye movements during the process. Even though the subjects in the experiment were not consciously aware of what they were seeing, the pupils of their eyes contracted when the pictures were distasteful or responses. The point would be missed if we thought this perceptual phenomenon occurs only in the psychological laboratory. Such unconscious avoidance of personal "danger" is a part of our everyday behavior.
>
> A similar experiment testing one's ability to recognize words flashed on the screen for a very short time indicated that individuals characteristically "see" words that are consistent with their personal values and misread words that are

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> irrelevant or opposed to their value systems. For example, one subject who had ranked low in the "aesthetic" area of a standard value test misread the word "elegant" as "hyprocrisy" (1.16).

Further, if a method of making new logic, empirical research, epistemologies and theories of cognition pleasant and seemingly beneficial were offered to man, perhaps he would lessen his tendencies to imitate and adhere to past generations and cultures. It is the hope of this writer to offer such a process later in this paper.

In considering the needs of man, in terms of reality, Maslow developed a hierarchy of needs[4] that represented man's basic needs and desires. Maslow's hierarchy of needs consists of five stages: (1) the physiological needs, (2) the safety needs, (3) the belonging and love needs, (4) the esteem needs, (5) the need for self--actualization (4.80-92). It is the opinion of this writer that the first four needs in Maslow's hierarchy are fairly basic to man's daily existence. The major benefit of a substantive rhetoric in regard to Maslow's hierarchy of needs, is that, due to the fact that man will be better able to view his needs in relation to reality, he will no longer need to imitate his fellow man through consubstantiation. As a result, man will be able to reach Maslow's fifth stage of self-actualization much more readily, and rid himself of many of his anxieties.

One of the most familiar processes that is mentioned in the field of rhetoric in reference to a communicative event, is Monroe's Motivated Sequence. According to James McCroskey:

> It is based upon "the normal process of human thinking" and includes five parts--attention, need, satisfaction, visualization, and action. . . .
> The step he calls need examines the present situation, and identifies what is wrong and why it is wrong, and frequently indicates why the problem has not already been overcome. The step called satisfaction presents a policy, suggests how the policy is better than other policies that possibly could be employed. Visualization may be developed positively, negatively, or by the method of contrast.

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> Positive visualization looks to the future, with the new policy having been accepted, and points out the desirability of that policy in light of its overcoming the problems. Negative visualization also looks to the future, but assumes that the new policy has not been adopted, and considers the harm the problem will continue to produce. Visualization by contrast is basically a combination of positive and negative visualization. . . . The phase of action in Monroe's Motivated Sequence is similar to what we ordinarily call the conlusion. . . .
>
> Monroe's Motivated Sequence is well adapted to the way in which people ordinarily think. It is a very simple, and yet thorough, structure for a message advocating a change in policy.[5]

Monroe's Motivated Sequence is highly adaptable to the way man presently thinks. However, the writer is contending that in order for man to view the external stimuli in a persuasive event, or any other communicative event, he must be presented first with a need to listen to the new stimuli in its relation to reality without being so reliant on his past experiences for the interpretation of the present external stimuli.

In presenting a more definitive outline of the Motivated Sequence, Marsh wrote:

> Monroe has developed a series of steps that he believes follows the psychological needs of the listener as he receives a message. The five steps in this motivated sequence are:
>
> The attention step
>
> Obviously, a person cannot be persuaded if he does not pay attention to the message. The speaker's first job, then is to make the listener want to listen--to capture his attention.
>
> The need step
>
> Next, Monroe maintains that the audience should be made to feel that "something needs to be done (decided or felt)." The speaker's second job becomes one of showing the need--describing the problem.
>
> The satisfaction step
>
> Feeling the need strongly, the audience will want to know what can be done, so the speaker shows them how the need can be satisfied; he presents his solution; he tells them "This is what

to do (believe, or feel) to satisfy the need."

The visualization step

When the speaker directs his efforts toward getting the listeners to say, "I can see myself enjoying the satisfaction of doing (believing, or feeling) this," he engages in descriptions that conjure up successful solutions for his audience. This visualization tends to commit the listener to what he has already accepted intellectually.

The action step

Finally, the speaker requests action or approval of his proposal. If he has been successful, his listeners will say, "I will do (believe or feel) this."

While some criticize the motivated sequence for reducing speech--making to a formula and for being so generalized that it can apply to informative and entertaining speeches as well as to persuasive ones, its redeeming quality is that it attempts to structure the speech according to psychological needs of the listeners. Many other writers stress structure for speeches that suit the subject but neglect the listener.[6]

Though Monroe's Motivated Sequence can be applied to several types of communicative events, it does not properly consider the initial psychological needs of the receivers (audience).

These needs can be outlined in the following manner in their relation to a substantive rhetoric:

Substantive Rhetoric - a persuader will not get attention without first creating a need for attention

1. Need - a person must see that he can gain something from the persuasive event in terms of reality
2. Attention - once a need is created, the message will gain attention of the receiver
3. Satisfaction - a person will be satisfied when that new stimuli becomes pleasant and appears to be useful for mankind in relation to reality
4. Visualization - satisfaction having been achieved, a person will view new

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epistemologies, cognitive theories, and logic in relation to reality as it exists

5. Action - a person now goes out and enacts new external stimuli in its proper context for the benefit of man; also a person through new activity will be better able to become more aware of himself as an individual in his own relation to his environment and new external stimuli

Hopefully, it can be seen that unless a need is first created in the persuasive event, the chances for gaining the attention of a listener will be extremely minimal. Although McCroskey holds the opinion that Monroe's Motivated Sequence can be used to advocate changes in policy, this writer contends that if a need is not first created, the policy which is advocated will merely be imitating past advocative policies through means of a consubstantiative process. In indicating the significance of meeting the needs of the audience first, Marie Hochmuth Nichols, in discussing Kenneth Burke and his ideas concerning a "New Rhetoric," wrote:

> Burke does not throw out the old rhetorical devices that many of us have sometimes thought to be the whole of rhetoric. What he does is to provide a rationale. All of structure as we know it, whether in speech, or story, is treated as a mode of identification. It is an appeal to the needs of the audience. One identifies himself by thinking of structure in terms of the psychology of the audience. What one does first in a speech is what the audience might be expected to need first. It is a response to a condition of expectation in the audience; to the extent that structural elements meets this expectation, speaker and audience are one on structural levels (2.88).

It is the first step of meeting or creating the desired need or needs of the audience which is the key to a substantive rhetoric. If this stage in the communicative process is not met, man will continue to use an assumptive process of reasoning and continue to posit proof about reality through means of consubstantiation.

It is not the purpose of this paper to negate the

usefulness of past rhetorical devices and techniques, but rather to enhance the use of rhetorical devices in the communicative process. One of the main criticisms of rhetorical theory is that it has been concerned mainly with the effectiveness of the speaker (sender) and his message; and has neglected to certain degrees the roles of the receiver, source, feedback, attitude change, interpersonal relations, etc.. In indicating the failure of past rhetorical systems to consider certain significant elements in the communicative process, Wayne Brockriede wrote:

> Traditional rhetoric places much less emphasis on interpersonal relationships (than does the model presented in this paper). Even the concept of ethos frequently has been conceived as personal proof functioning rationalistically as a message variable.
>
> What are here developed as interpersonal dimensions may indeed function in an instrumental way, having some influence on a rhetorical act which aims primarily at attitudinal influence or situational appropriateness. But interpersonal dimensions themselves often represent the principal goals; and the establishment, change, or reinforcement of such interpersonal relationships as liking, power, and distance may exercise a controlling influence on the other dimensions.[7]

It is only by combining the devices and techniques of rhetorical theory and communication theory that the communication process can be viewed in its entirety. Thus it is the hope of this writer to aid in updating past rhetorical techniques through newer communication theories and empirical research so that new logic, empirical research, epistemologies, and cognitive theories may be more readily accepted.

The primary goal of the proposed substantive rhetoric is to get man to view external stimuli (incoming data) as it exists in relation to his present conditions and the ways it can benefit or harm man. Ouspensky, indicating the error man commits in interpreting the influence of external stimuli, wrote:

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> . . . a great deal was elucidated for me by the idea that each center (One of the chief properties of the moving center is its ability to imitate. The moving center imitates without reasoning (8.114).) was not only a motive force but also a "receiving apparatus," working as receiver for different and sometimes very distant influences. When I thought of what had been said about wars, revolutions, migrations of peoples, and so on; when I pictured how masses of humanity could move under the control of planetary influences, I began to understand our fundamental mistake in determining the actions of an individual. We regard the actions of an individual as originating in himself. We do not imagine that the "masses" may consist of automations obeying external stimuli and may move, not under the influence of will, consciousness, or inclination of individuals, but under the influence of external stimuli coming possibly from very far away.[8]

It is this vast manipulation of the masses which the proposed substantive rhetoric hopes to address itself to. Wallace Ellerbrock[9] proposed a system utilizing three main factors for viewing reality as it actually exists. These factors are: R_f (reality as fantasized by man), R_p (reality as perceived), and R (reality as it exists--the author in his present model has chosen to call R, R_n--reality infinity). Basically, Ellerbrook contends that man tends to view R_n through R_f, rather than his true perception of reality, R_p. Thus in applying this to an substantive rhetoric, it can be said that people take past systems and merely imitate them through means of consubstantiation and rational logic, based on an assumptive process of reasoning. As a result, peiople in no way view the event in terms of perceiving it through their own perception of reality (R_p). We only receive what we perceive R_n to be in relation to R_p through R_f. In the past, a majority of man's views about reality have been based on the preceding perceptive process, since man's perception (R_p) of R_n has been predicated on R_f. This would tend to indicate that man does not want a great deal of interaction and desires to remain primarily "model" or "system" oriented as we are today. By doing this, man can avoid anxiety about the new

external stimuli (empirical research, epistemologies, cognitive processes, etc.) that confronts him.

Man is at his most vulnerable point during the assumptive process (R_f). As it is presently perceived by man, the external stimuli is the assumptive influence which man imitates at his most vulnerable point. It is during this assumptive process in the communicative event that the receivers posit proof about reality through consubstantiation. People posit proof about external stimuli through a process of consubstantiation which involves the sharing of this external stimuli as a substance of commonality in the assumptive rhetorical process of man. It is the sharing of substance (external stimuli) in commonality that enables man to imitate past generations, even though he is living in the present. In relation to man's reliance on past experiences for the interpretation of his present experiences, Condon wrote:

> A person's background, what he believes and desires, clearly has an effect on what he sees and hears. If you have travelled in another country whose language you did not know, perhaps the signs you noticed most were the ubiquitous ads for Coca-Cola or the other familiar products. Such ads do not really dominate the landscape of the world, but when we are given the set to see them they often seem to. We see what we have learned to see. We tend to "listen" more closely to songs we have heard before than to new melodies. We pay more attention to what is pleasing to us than to the unpleasant. We tend to listen more carefully to a football game we are winning than one we are losing. We tend to prefer to hear the political candidates we favor and to read the magazines that reassure us of our social perceptions rather than those that show us another picture.
>
> The effect of memory and expectations based on past experiences is so strong that we frequently "see" things that are not really there and fail to see things that are there (1.17).

It is man's reliance on his past memories which he utilizes to posit proof about his present conditions which the present proposed substantive rhetoric questions. Further, if man can get away from this assumptive process, he will be able to

solve many of his enigmas concerning prejudice, war, politics, ecology over--population and propaganda.

As man continues to posit proof about reality through means of consubstantiation, he also continues to imitate his past. We imitate race, culture, and ourselves; and we tend to stay with these systems because they have worked in the past. Ouspensky, in indicating how man imitates without actually thinking about what he is presently involved in or confronted with, wrote: "One of the chief properties of the moving center is its ability to imitate. The moving center imitates what it sees without reasoning (8.114)."

Man's tendency to be intensionally oriented (the process by which man abstracts his meaning about reality, consciously or unconsciously, due to his systematic orientation and perception of reality past and present) in relation to systems allows him to imitate the past systems he has already established. Man's political, social, economic, scientific and cultural systems are slow to accept new changes that would benefit man due to man's tendency to emulate such systems that have already been established. Though man may be offered a system that would accelerate the beneficial aspects of an economic system, he has a tendency to reject the new system in favor of the old system which was practical and economical for him.

In the past, man's perception of reality (R_p) has been predicated on: 1) the reassimilation of old ideas and knowledge, and not the assimilation of new logic and empirical research; 2) thus resulting in the rejection of new epistemologies; 3) and the maintaining of old theories of cognition. In relation to the preceding process, Ouspensky wrote:

> The existence of a moving center working by means of imitation explained through preservation of "existing orders" in bee hives, termitaries, and ant hills. Directed by imitation, one generation has had to shape itself absolutely upon the model of another. There could be no changes, no departure from the model (8.114).

This is the same process of imitation that man has also used in relation to logic, empirical research, epistemologies and theories of cognition. It is only by accepting the advancements in the humanities and sciences in relation to both past and present conditions that man will be able to perceive the external stimuli as it actually exists.

It is in the R_f stage of the substantive rhetoric that man uses a process of abstracting words, in regard to his perception of external stimuli, which determines whether man will view R_n (reality infinity) through R_p (reality as perceived) or R_f (reality as fantasized). In regard to man's abstracting of words in order to represent reality, Condon wrote:

> We "abstract"--meaning to select, ignore, and rearrange--what it is we perceive. All that we can know is known through this active process. And all that we know is therefore a distortion of what "is really there." This should not cause alarm when you think about it. But if you think about it, it should encourage a more cautious, less dogmatic attitude about "your knowledge." For surely, of those two words, the emphasis should be on the adjective and not the noun (1.19).

It is the opinion of the present writer that if man is made aware of his abstracting process, he will be able to perceive external stimuli as it really exists without distorting the reporting of its contents.

If man learns to view R_n through R_p without relying on his inner abstracting process, the following will occur: 1) a reassimilation of old ideas and knowledge, and assimilation of new logic and empirical research by man; 2) an acceptance of new epistemologies; 3) the acquisition of new theories of cognition. It is not the opinion of the present writer that we should totally negate the role which past experiences play, for we would be eradicating all past knowledge. Rather we should be aware of the way we interpret things in relation to past experiences. If man is cognizant of the ways in which he applies his past experiences and knowledge, he will hopefully accept the new

logic, empirical research, epistemologies, and cognitive theories that he receives as external stimuli much more readily.

In relation to Monroe's Motivated Sequence, this stage in a substantive rhetoric would be the "attention--getting" stage because man is being made cognizant of what he is receiving through his needs to be attentive to the present external stimuli he is receiving. Only by becoming aware of his needs first, will man be attentive to receiving any external stimuli as it exists in reality (R_n), and not through his fantasy of reality (R_f). Thus, it is during this stage in a substantive rhetoric that man chooses to view the external stimuli through his old assumptive method (R_f); or through the constructs of the proposed substantive rhetoric which would enable man to view reality (R_n) through (R_p) in relation to his real needs.

If there are no changes from the previous assumptive processes of man, the following process of perceiving external stimuli will continue to be used by man:

> The human being seems to need to be selective of all the possible stimuli. We need to organize the stimuli, to disregard the apparently irrelevant (and sometimes threatening) and to "make sense" out of the stimuli we do perceive (1.15).

Man needs a system that will allow him to shift from his previous assumptive processes and view external stimuli so that it makes sense to him; and does not appear threatening to him or his existence. It is the purpose of the proposed substantive rhetoric to provide such a system that will allow man to bring about a <u>self--change</u>. To accomplish this man must be shown: 1) that what he is doing in relation to receiving the new external stimuli is right; 2) that the new information he is receiving as external stimuli is not threatening. In relation to man's unsuccessful attempts at changing himself in the past so that he might have perceived himself as being right, Ouspensky stated:

> . . . the fact that in beginning to observe himself in the right way a man immediately begins to change himself, and that he can never find himself to be right.
>
> The second thing was the demand "not to express unpleasant emotions." I at once felt something big behind this. And the future showed that I was right, for the study of emotions and the work on emotions became the basis of the subsequent development of the whole system. But this was much later.
>
> The third thing, which at once attracted my attention and of which I began to think the very first time I heard of it, was the idea of the moving center. The chief thing that interested me here was the question of the relation in which Gurdjieff placed moving functions to instinctive functions. Were they the same thing or were they different? And further, in what relation did the divisions made by Gurdjieff stand to the divisions customary in ordinary psychology? With certain reservations and additions I had considered it possible to accept the old divisions, that is, to divide man's actions into "conscious" actions, "automatic" actions (which must at first be conscious), "instinctive" actions (expedient, but without consciousness of purpose), and "reflexes," simple and complex, which are never conscious and which can, in certain cases, be inexpedient. In addition there were actions performed under the influence of hidden emotional dispositions or inner unknown impulses (8.113).

It can be seen that man has not been sure that what he has been doing is right, that he is afraid of stimuli that is unpleasant or threatening to his present conditions and that he has been reasoning through unknown impulses (which would be his past assumptive processes that the present writer is attempting to describe with a view to setting up a more valid reasoning process).

Man needs to shift his emphasis of meaning gained through consubstantion and should devise a new method of verifying and viewing new external stimuli. This is why the author proposes a new system of self--study which would result in an analysis of the real problems of man. Man does not have to do away with meaning, but we can shift our emphasis of meaning so that we are not totally

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reliant on what goes on inside of us in relation to our past experiences and meaning systems.

In relation to Monroe's Motivated Sequence, the preceding stage of a substantive rhetoric would be considered the satisfaction stage, since man would be able to view what he is doing not only as being right, but, also as being pleasant to perceive as new external stimuli which would enhance man's already existing cognitive processes. This stage will occur only if man adopts the constructs of the substantive rhetoric being presently discussed.

The next construct in the substantive rhetoric which must be dealt with is the reality infinity process (R_n). In discussing man's perception of the process of reality, Condon stated: "Of equal importance in a discussion of the 'things' of the world is the awareness of the process by which we apprehend the events of reality, perception (1.14)." Though the preceding statement was used at the outset of the present paper, it is important to mention again because reality is an ongoing and ever--changing process. For man to gain meaning from the external stimuli he receives from the process of reality, he must view it as originating outside himself and not within himself. If man does not view the process of reality as originating outside himself, he will continue to predicate his perception of reality on the meaning he has gained from past experiences. In regard to man's ability to reject new experiences and knowledge in favor of past experiences and knowledge, Jerome D. Frank wrote:

> In general, assumptive systems, once established tend to resist change. Facts and experiences contradictory to assumptions do not universally, immediately, and automatically lead to their revision, but are more apt to be ignored or rationalized away. There are several reasons for the stability of assumptive systems. A major one is that they are anchored to internalized reference points.[10]

The proposed substantive rhetoric hopes to alleviate the strength with which existing assumptive systems are held by man.

In relation to man's perception of the reality process through the use of assumptive systems, Frank wrote:

> In order to be able to function at all, everyone must impose an order and regularity on the welter of experiences impinging on him. To do this, he develops out of his personal experiences a set of more or less implicit assumptions about the nature of the world in which he lives, which enables him to predict the behavior of others and the outcome of his own actions. The totality of each person's assumptions may be conveniently termed his "assumptive world (10.20)."

It is the predictive inclinations or habits of man that a substantive rhetoric would hopefully assuage, so that man would not be able to predict the external stimuli he would be receiving in the future. If man continues to do this, he will merely imitate his past assumptive processes.

In order for man to be able to view reality in its proper context, he needs a new system of meaning to verify meaning gained through a new substantive rhetorical process. It is the opinion of this writer, after surveying several constructs and aspects of meaning, that all too often we have been concerned with the constructs of meaning, rather than with the ways in which man gains meaning through his reasoning processes in relation to external stimuli. Wittgenstein held the opinion that "the meaning of a proposition is its method of verification."[11] It is the validity of the meaning which is predicated on the imitation of past experiences through means of a consubstantiating process that this paper questions. In order for meaning to be verifiable, it must be viewed in relation to the real external stimuli being presently received by a person.

It is the process of verifying meaning systems that the proposed substantive rhetoric is concerned with. In

determining what sense or meaning is, Schlick offerred what positivists call the "verification theory of meaning." According to Schlick:

> We know the meaning of a proposition when we are able to indicate exactly the circumstances under which it would be true (or, what amounts to the same thing, the circumstances which would make it false).[12]

Schlick stated further that:

> . . . it is simply impossible to give the meaning of any statement except by describing the fact which must exist if the statement is to be true. If it does not exist then the statement is false. The meaning of a proposition consists, obviously, in this alone, that it expresses a definite state of affairs. And this state of affairs must be pointed out in order to give the meaning of the proposition (11.86-87).

It is a method of verification as described by Schlick which the proposed substantive rhetoric would implement in its communicative process. By implementing such a method of verification in a model of a substantive rhetoric, man will be able to view reality as it really exists, and not what man assumes reality to be or expects it to be.

One of the biggest deterrents to the communication of meaning as it exists in relation to external stimuli was described by McDavid and Harari who wrote:

> By conceiving the human being to be active rather than reactive, psychoanalytic theory tends to minimize the significance of external stimulus conditions as determinants of behavior; instead, it emphasizes the significance of internal conditions within the organism. Consequently, efforts to account for behavior are more likely to focus attention on the internal state of the organism (especially as it has been conditioned by the individual's history of past experience) than to call attention to external conditions, such as cue conditions, rewards, or punishments.[13]

It is the preceding idea which indicates how the role of external stimuli has been minimized in relation to one's perception about reality. Further, by minimizing the role of external stimuli, man has been negating the significance

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of new meaning systems which could be gained by viewing the present external stimuli man is confronted with extensionally, rather than intensionally. It has also been noticed by the author that there is a great need for research involving the role of external stimuli as it is related to meaning systems in the field of communication theory.

Not only would we be gaining more insight into the role of external stimuli as it exists in reality by implementing the proposed method of verification, but we would be shifting past meaning systems and applying them to reality as it exists. Thus in a substantive rhetoric "the meaning of every proposition is finally to be determined by the given, and by nothing else (11.87)." If a proposition is to be verified as being true or false, it must meet the following construct: "A proposition only has meaning, is verifiable only, if I can state the conditions under which it would be true and under which it would be false (11.98-99)." In order for a proposition to be perceived as being real, Ayer stated: " . . . to be real always means to stand in a definite relationship to the given (11.99)." In describing an instance in which reality stands for what is given Schlick wrote:

> For example, I can significantly ask (say in the course of a physiological experiment): do I, or do I not, experience a pain at this moment? Observe that here "pain" does not function as a proper name for a this--here, but represents a concept which stands for a desirable class of experiences. Here, too, the question is answered by determining that an experience having certain describable properties occurs in conjunction with certain conditions (experimental conditions, concentration of attention etc.). Such describable properties would be, for instance, similarity to an experience occurring under certain other conditions; the tendency to produce certain reactions, etc. (11.99).

The purpose of the proposed substantive rhetoric in relation to meaning is to provide a system of meaning that would relate past experiences concurrently to the given external stimuli, and enable man to free himself from perceiving

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the meaning of reality through his fantasized meaning process (R_f).

In accordance with Monroe's Motivated Sequence, the next phase in the present substantive process should allow for visualization of the new communicative process. To accomplish this, the author is proposing a new educational process that would deal with the past assumptive processes of man. This new educational process would be directed at making man cognizant of the ways in which he has used his assumptive reasoning in the past to make abstracted meanings about the present. In elaborating upon making man more aware of his abstracting process in relation to reality, Condon wrote:

> Because we can abstract and organize only certain stimuli, it seems impossible to "accurately" represent the world in symbolic terms. We can become conscious of our abstracting, but being aware of our limitations is quite different from overcoming them. Perhaps it is this awareness of possibilities and limitations that best describes what we call "an education." It is an awareness, at least, that is basic to a study of semantics. Without it we might repeat the error characteristic of Western thought--to accept an a priori reality and set about to name the parts of it (1.20).

It is hoped that through the use of a new substantive rhetoric that man will become aware of his past abstracting processes of meaning and realize the limitations of using only what is given and existent in the external world. If we can implement such a process into our already existing educational processes, our society will begin to benefit much more rapidly from the new logic, empirical research, epistemologies, and cognitive processes that are presented to us.

It is through the use of a "new educational process" (as previously described) and the acceptance of the proposed reasoning process in the substantive rhetoric that will enable man to actuate a new method of viewing reality in relation to the external world as it exists. The importance of assimilating existing conditions rather

than potential capabilities into the educational system was expressed by Jeffrey Schrank when he wrote:

> The failure of the American school system is a sign of hope; its success would be a disaster. In any culture the purpose of schooling is to adapt the human potential to the existing culture, not to develop that potential. If a culture values skill in head hunting or cannibalism the school system can be considered successful if it trains students to be crafty head hunters or cannibals. An outsider with Western morals who would enter such a society as a critic and blame the schools for the problem of head hunting would be guilty of a gross failure to understand the culture. So it is with our schools.[14]

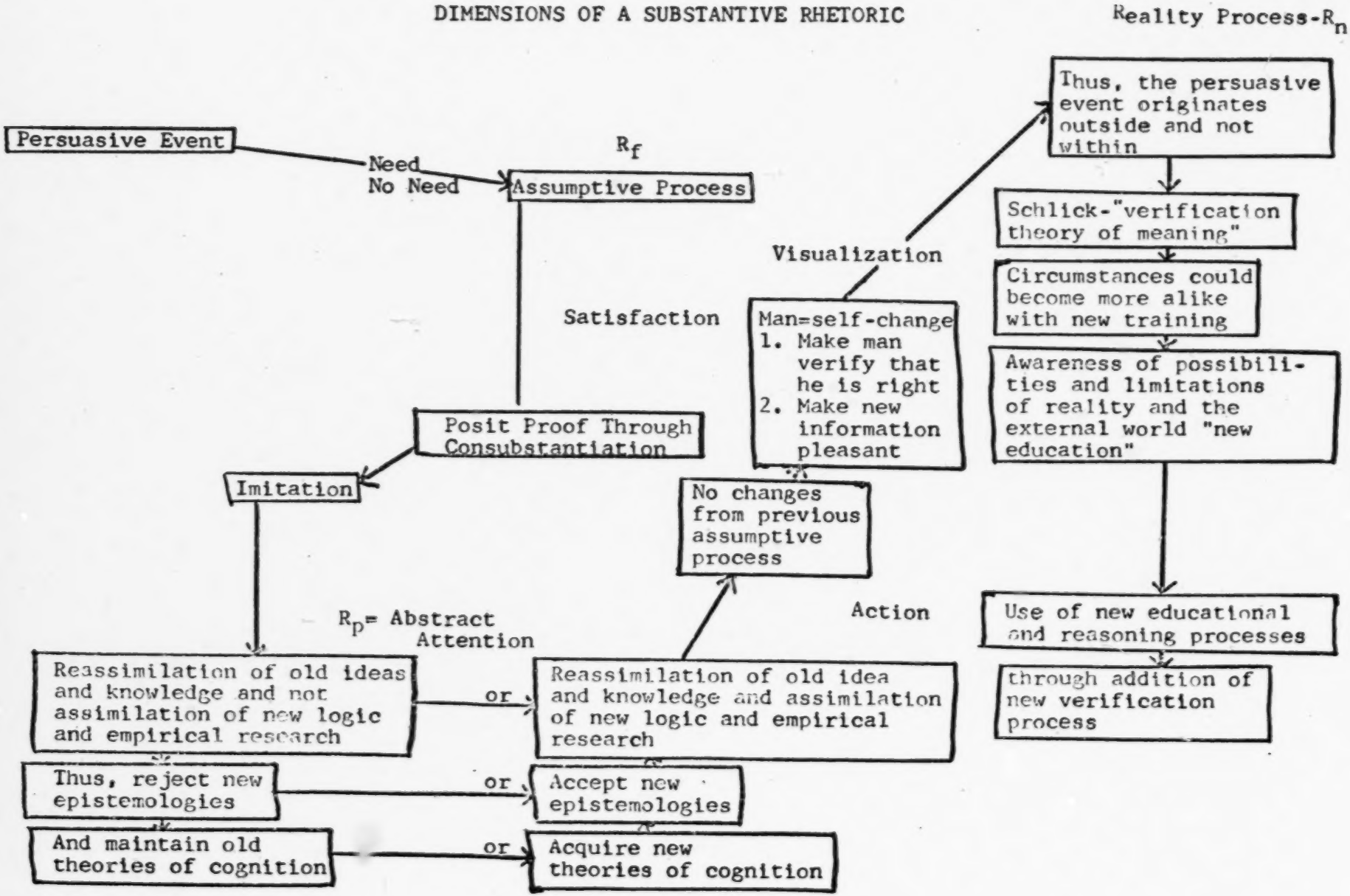
It is the verification of existing given external stimuli that the present substantive rhetoric is concerned with in relation to our educational processes.

This last stage that has just been described would be considered the action stage in Monroe's Motivated Sequence. In implementing this actuating stage into a reality situation, Kenneth Burke offerred five terms which the present author feels could be used for the verification of external stimuli in the communicative process or "new educational process" proposed in the present substantive rhetoric. The five terms or stages as described by Burke were:

> They are: Act, Scene, Agent, Agency, Purpose. In a rounded statement about motives, you must have some word that names the act (names what took place, in thought or deed), and another that names the scene (the background of the act, the situation in which it occurred); also, you must indicate what person or kind of person (agent) performed the act, what means or instruments he used (agency), and purpose. Men may violently disagree about the purposes behind a given act, or about the character of the person who did it, or how he did it, or in what kind of situation he acted; or they may even insist upon totally different words to name the act itself. But be that as it may, any complete statement about motives will offer some kind of answer to those five questions: what was done (act), when or where it was done (scene), who did it (agent), how he did it (agency), and why (purpose).[15]

Through the use of such a five stage process, man will be able to verify the given external stimuli. Further, in relation to the application of a substantive rhetoric, there should be less dispute over the purposes behind a communicative event or educational process once man learns to look at reality in terms of what is given, without being reliant on his assumptive processes to anticipate what should be given.

The proposed substantive rhetoric is in no way attempting to negate the role of past experiences, rhetorical theories, philosophies and communicative theories--it is merely attempting to help man perceive reality as it exists. If man remains reliant on his assumptive processes, a majority of the social enigmas that we have today will remain unsolved. It is only by perceiving the triumvirate (R_p, R_f, R_n) of the proposed substantive rhetoric that man will be able to reduce many of his anxieties, better understand his present conditions, and hopefully realize that he has the means to achieve peace.


DIMENSIONS OF A SUBSTANTIVE RHETORIC
Reality Process-R_n
Persuasive Event
Need
No Need
R_f
Assumptive Process
Thus, the persuasive event originates outside and not within
Schlick-"verification theory of meaning"
Circumstances could become more alike with new training
Awareness of possibilities and limitations of reality and the external world "new education"
Use of new educational and reasoning processes
through addition of new verification process
Visualization
Satisfaction
Man=self-change
1. Make man verify that he is right
2. Make new information pleasant
Posit Proof Through Consubstantiation
Imitation
No changes from previous assumptive process
Action
R_p= Abstract Attention
Reassimilation of old ideas and knowledge and not assimilation of new logic and empirical research
or
Reassimilation of old idea and knowledge and assimilation of new logic and empirical research
Thus, reject new epistemologies
or
Accept new epistemologies
And maintain old theories of cognition
or
Acquire new theories of cognition

FOOTNOTES

[1]John C. Condon, Jr., Semantics and Communication (New York: MacMillan Co., 1966), p. 14.

[2]Marie Hochmuth Nichols, Rhetoric and Criticism (Baton Rouge: Louisiana State University Press, 1963), p.87.

[3]Kerry G. Smith (ed.), Stress and Campus Response (San Francisco: Jossey-Bass, Inc., 1968), pp. 23-24.

[4]A. H. Maslow, Motivation and Personality (New York: Harper and Brothers, 1954), pp. 80-92.

[5]James C. McCroskey, An Introduction to Rhetorical Communication (Englewood Cliffs: Prentice-Hall, Inc., 1968), pp. 144-145.

[6]Patrick O. Marsh, Persuasive Speaking (New York: Harper & Row, 1967), pp. 78-79.

[7]Richard L. Johannesen, Contemporary Theories of Rhetoric: Selected Readings (New York: Harper and Row, 1971), pp. 312-313.

[8]P. D. Ouspensky, In Search of the Miraculous (New York: Harcourt, Brace, & World, Inc., 1949), p. 115.

[9]Wallace C. Ellerbrook, "Fantasy on Reality," Western Speech Communication Association, Annual Convention, November, 1971.

[10]Jerome David Frank, M.D., Ph.D., Persuasion and Healing (Baltimore: John Hopkins Press, 1961), p. 30.

[11]A. J. Ayer (ed.), Logical Positivism (1st. ed.; New York: The Free Press, 1959), p. 13.

[12]Lewis White Beck and Robert L. Holmes, Philosophic Inquiry: An Introduction to Philosophy (2nd. ed.; Englewood Cliffs: Prentice Hall, Inc., 1968), p.154.

[13]John W. McDavid and Herbert Harari, Social Psychology (New York: Harper and Row, 1968), p. 29.

[14]Jeffrey Schrank, Teaching Human Beings: 101 Subversive Activities for the Classroom (Boston: Beacon Press, 1972), p. 32.

[15]Kenneth Burke, A Grammar of Motives (Los Angeles, University of California Press, 1945), p. XV.

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